



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

of reciprocity with the United States. This is a very different state of affairs from that described in a speech of Sir John A. Macdonald, quoted by Mr. Porritt, in which he speaks of reciprocity as being the one thing in the minds of the people of Canada. This was in 1878, and much development has taken place in both countries during the thirty years which have elapsed since then. Conditions have gravely altered and there can be no doubt that at the present time there is no desire for reciprocity in the minds of any considerable number of people in Canada. It is very generally thought that the time has gone by when such an arrangement could be of any serious advantage. In his concluding chapter Mr. Porritt endeavors to explain why it is that the farmers, who he says are in general opposed to the National Policy, are unable to influence the political situation in such a way as to secure the modification of the tariff. He points out that the Conservative opposition being even more strongly committed to protection than the Liberal Government, no help is to be obtained from them, and that the followers of the Liberal Government are prevented from "bolt-ing" by the knowledge that they would be deprived of the sinews of war in elections.

JAMES MAVOR.

UNIVERSITY OF TORONTO.

National and Social Problems. By FREDERIC HARRISON. New York, The Macmillan Company, 1908.—xxxi, 450 pp.

Christianity and the Social Crisis. By WALTER RAUSCHENBUSCH. New York, The Macmillan Company, 1907.—xv, 429 pp.

The Limit of Wealth. By ALFRED L. HUTCHINSON. New York, The Macmillan Company, 1907.—xiii, 285 pp.

In a recent speech in New York City President Eliot said: "There is an intense interest all over the country at the present time in two great problems: first in making righteous our industrial activities, and second in making righteous our municipal governments.

The three books under review deal with "making righteous" our industrial life, and to a less extent with righteousness in politics. They are written by men deeply in earnest in their desire to help the world, men with a message to give to mankind, but approaching their great problem from entirely different standpoints. Mr. Frederic Harrison, practical statesman and advocate of trade-unionism, with Humanity for his religion, writes:

This book is an appeal to international morality, and a plea for social regeneration. I wholly and ardently agree with the socialist that the earth will not be a home worthy of civilized man until there has been a root and branch social revolution to reform the daily lot of the vast working majority of our fellow citizens. But when we pass to their reconstructive schemes I can see little but sophisms and passionate dogmatism in the random crudities which pass as socialism. If socialism means the abolition of personal appropriation of capital by force of law then I look on such a dream as the era of social chaos and moral and material ruin.

Nor does he see any power in the Christian church to work out our social and industrial rebirth to righteousness, for :

theology, absorbed in matters of worship and hopes of heaven, has no call to meddle with earthly politics, to offer council to secular rulers, or to propound any scheme for reorganizing society. Its kingdom is not of this world, and it seldom intrudes on worldly affairs without adding to the conflicts and the perplexities it finds.

Very different ideas are found in the writings of Dr. Walter Rauschenbusch, professor of church history, and "pastor for eleven years among the working people on the west side of New York City." The historic chapters, dealing with the religious development of the prophets of Israel, and the ideas dominant in primitive Christianity, are illuminating and interesting, but his discussion of modern industrial and socialistic tendencies is not always convincing. He believes that we have reached a great crisis in the history of humanity. Christian civilization is being weighed in the balance. Will it be found wanting? "Will some Gibbon of Mongul race sit on the shore of the Pacific in the year A. D. 3000, and write on *The Decline and Fall of the Christian Empire?*"

We are at "the turning of the ways," he declares. The industrial revolution, individualistic philosophy and the deification of the principle of self-interest in business have dug an ever-widening gulf between the proletariat many and the wealthy few. Under stress of competition the Christian business man is forced into the tragic position of having to try to serve both God and Mammon. The Church must christianize business, or business will commercialize the Church, and selfishness will rule the world for a season. This is the Church's mission. Rightly interpreted it has always been so. The heart of the religious teachings of the Hebrew prophets and of Christ's religion is the social regeneration of men, here and now. The true spirit of Christianity—the spirit of brotherhood and mutual aid—is abroad in the world as never before. The masses of the workers and the idealists feel it and are struggling towards it, fiercely, ignorantly, half blindly.

The great trade union and socialist movements attest this. Religious work is more and more taking the form of social uplift. The Church has grown more charitable, less dogmatic, more democratic. It is attaining to moral and intellectual maturity. Science and religion are becoming friends, and today the Church is fitter for its mission than ever before, for in the past a scientific comprehension of social life was totally lacking. But the idealists alone cannot accomplish the reconstruction of social life. It needs the firm support of a strong and solid class whose economic future is staked on the success of this ideal-brotherhood and coöperation. The industrial working class is, consciously or unconsciously, committed to this struggle.

If the Church truly desires the victory of its social ideals, it must be content with inspiring the social movement with religious faith and daring, and must not attempt to control and monopolize it for its own ends, "to make itself the chief agent and beneficiary of the process."

Mr. Rauschenbusch awakens in his readers a most beautiful and inspiring hope, and thinks that "socialism is the ultimate and logical outcome of the labor movement." But there are many who will agree with Mr. Harrison in seeing in socialist collectivism not the ultimate and beatific state of man, but only "social chaos—moral and material ruin." Social well-being and civilization itself depend upon a large accumulation of capital, but,

under the Socialist scheme, all accumulation would be dependent on the votes of those who have no turn for accumulation at all, who, under the pressure of daily needs could not be induced to provide for the future, who have no training in business, and who would be open to all the motives which are wont to play upon popular impatience.

Collectivism does not seem to be the way out of our difficulties. There are many who think that the great social reformation will come through trade-unionism, not socialism, through negotiations between employers and employees rather than by the absorption of both into a single class. But Mr. Harrison believes that trade-unionism helps and can help only the fortunate minority of working men. The successes of coöperative production, from which so much was hoped, have been very few and unimportant, and he foretold that this would be so as early as 1865.

What then can be done? For, as Mr. Harrison tells us :

a settled conviction has grown up in the conscience of various men of all schools, that society in its present form presses with terrible severity on the

whole body of those who toil in the lowest ranks of labor. And from Bismarck and the Pope downwards all who bear rule, and all who teach, are coming to feel that society is in a very rotten state whilst that continues. We are all waking up to see that it will not do, and must be mended or ended.

It is a most interesting fact that these two authors (Harrison and Rauschenbusch), so far apart in most things, are agreed that the regeneration of our corrupt industrial system can be accomplished only by religion—a social religion—which, writes Mr. Harrison, viewed from the other side, is a “religious socialism.” We must look for the rise of a new morality, supported by the mighty force of public opinion, by law, and by

a set of social institutions which will impress upon the conscience the paramount sense of duty from the cradle to the grave. The deeper source of the suffering, cruelty and oppression about us lies in human selfishness—selfishness, which is subtle as the serpent that beguiled our first parents, and which is able to elude a thousand laws. How are we going to cure or mend human selfishness? Our answer is plain. Only by Religion—by a social religion, the aim of which is not to land the believer in Heaven, but to reform human nature upon earth. . . .

Mr. Hutchinson, in *The Limit of Wealth*, leaves the trying battle ground of today, and from the vantage point of 1942 shows us how the great social and industrial reformation was accomplished in the United States, mainly by the distribution of large fortunes, and the wise development of our national resources with the capital thus obtained. It is not a socialist scheme, for competition is regarded as most beneficent, and is encouraged in most fields, even the post-office being run as a private business, with large profits. Men of great ability may accumulate enormous fortunes, and use them while they live, but they are regarded as trustees for the public, gifts are strictly limited in amount, and at death not more than one million dollars can be disposed of by will. Insurance, banking and the coal business are nationalized, land ownership is restricted to eighty acres per individual and speculation on margin is prohibited. Aside from the distribution of large fortunes, the central idea of the book is the creation of wealth by stimulating all private industries and fostering competition, even in railroads, express, telegraph and telephone businesses.

ARTHUR CLEVELAND HALL.

KENYON COLLEGE.